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Second Edition: July 2003

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King Fahd National Library Cataloging-in-Publication Data  
Tafsir ibn Kathir/Imam Abu Al-Fida Ismail Ibn Kathir  
Safi-ur-Rahman Al-Mubarakpuri-Riyadh.  
704p., 14x21 cm. ISBN 9960-892-71-9 (Set).  
I-Qur'ân-Commentaries II-Title  
227.32 dc. 1424/2816

Legal Deposit no. 1424/2816

ISBN 9960-892-71-9 (Set).

9960-892-77-8 (Vol. 6)

Head Office: P.O. Box: 22743, Riyadh 11416, K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021659  
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# TAFSIR IBN KATHIR

(ABRIDGED)  
VOLUME 6

(Surat Al-Isra', Verse 39  
to the end of Surat Al-Mu'minûn)

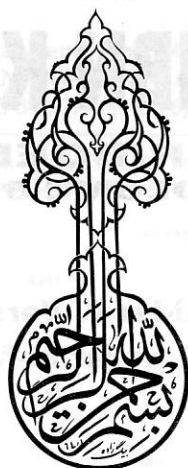
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In the Name of Allāh  
The Most Beneficent, the Most Merciful

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## Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

### Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

### Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Alī bin Abī Ṭalḥah (Al-Wālibī) reported that Ibn 'Abbās said...
- ('Aṭīyah) Al-'Awfī reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddī reported from Abu Mālīk and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣrī reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

### Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-‘Āliyah, Sa‘īd bin Jubayr, Sa‘īd bin Al-Musayyib, ‘Aṭā’ (bin Abi Rabāḥ), ‘Aṭā’ Al-Khurrāsānī, Muqātil bin Hayyān, Ar-Rabī‘ bin Anas, Ash-Sha‘bbī, Qatādah, Mujāhid, ‘Ikrimah, Aḍ-Ḍaḥḥāk, ‘Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

### Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur’ān’s revelation, are not to be considered as important as authentically narrated texts.

Wakī‘, Sufyān Ath-Thawri, Muḥammad bin Ishāq, Ibn ‘Aṭiyyah, Ibn Abi Hātim, Ibn Jarīr (Aṭ-Ṭabari).

﴿ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا﴾

﴿39. This is (part) of Al-Hikmah (wisdom) which your Lord has revealed to you. And set not up with Allāh any other god lest you should be thrown into Hell, blameworthy and rejected (from Allāh’s mercy).﴾

### Everything previously mentioned is Revelation and Wisdom

Allāh says: ‘What We have commanded you to do is part of good manners, and what We have forbidden you are evil qualities. We have revealed this to you, O Muḥammad, so that you may command the people likewise.’

﴿وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا﴾

﴿And set not up with Allāh any other god lest you should be thrown into Hell, blameworthy﴾

meaning, your own self will blame you, as will Allāh and His creation.

﴿مَدْحُورًا﴾

﴿rejected﴾ means far removed from everything good. Ibn ‘Abbās and Qatādah said: “(It means) cast out.”<sup>[1]</sup> This is an address to the *Ummah* via the Messenger ﷺ, for he is infallible.

﴿أَفَأَصْفَكَ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنْتًا إِنَّكُمْ لَنَقُولُونَ قَوْلًا عَظِيمًا﴾

﴿40. Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.﴾

### Refutation of Those Who claim that the Angels are Daughters of Allāh

Allāh refutes the lying idolators who claim, may the curse of Allāh be upon them, that the angels are the daughters of Allāh. They made the angels, who are the servants of Ar-

<sup>[1]</sup> Aṭ-Ṭabari 17:452.



Rahmān (the Most Beneficent), females, and called them daughters of Allāh, then they worshipped them. They were gravely wrong on all three counts. Allāh says, denouncing them:

﴿أَفَأَصْفَكَ رَبُّكُمْ بِالْأَيْنِ﴾

﴿Has then your Lord preferred for you sons,﴾

meaning, has He given only you sons?

﴿وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنْتًا﴾

﴿and taken for Himself from among the angels daughters?﴾

meaning, has He chosen for Himself, as you claim, daughters? Then Allāh denounces them even more severely, and says:

﴿إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا﴾

﴿Verily, you indeed utter an awful saying.﴾

meaning, in your claim that Allāh has children, then you say that His children are female, which you do not like for yourselves and may even kill them by burying them alive. That is indeed a division most unfair! Allāh says:

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۚ تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ ۖ وَتَشَقُّ الْأَرْضُ ۖ وَخُسِفَ الْجَبَالُ هَدًّا ۚ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۚ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۚ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا ۚ لَقَدْ أَحْصَيْنَاهُمْ وَعَدَّهُمْ عَدًّا ۚ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ۚ﴾

﴿And they say: "The Most Beneficent (Allāh) has begotten a child." Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth split asunder, and the mountains fall in ruins. That they ascribe a son child to the Most Beneficent. But it is not suitable for (the majesty of) the Most Beneficent that he should beget a child. There is none in the heavens and the earth but comes unto the Most Beneficent as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection.﴾ (19:88-95)

﴿وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا﴾

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَدْحُورًا ﴿٢٨٦﴾ أَفَأَصْفَكَ رَبُّكُمْ بِالْأَيْنِ ۖ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنْتًا ۚ إِنَّكُمْ لَقَوْلُونَ قَوْلًا عَظِيمًا ﴿٢٨٧﴾ وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٢٨٨﴾ قُلْ لَوْ كَانَ مَعَهُ ءَالِهَةٌ كَمَا يَقُولُونَ إِذَا لَا بُغَىٰ إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٢٨٩﴾ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٢٩٠﴾ تَسْبِيحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ وَإِنْ مِنْ شَيْءٍ إِلَّا يَسْبِيحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٢٩١﴾ وَإِذَا قَرَأْتَ الْقُرْآنَ فَجَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿٢٩٢﴾ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ وَإِذَا ذُكِّرَتْ رَبُّكَ فِي الْقُرْآنِ وَحْدَهُ، وَلَوْ أَعْلَىٰ أَدْبَرَ يَهْفُورًا ﴿٢٩٣﴾ تَحْنُ أَعْمَىٰ ۖ يَمَّا يَسْتَمِعُونَ بُدً ۚ يَٰٓأَيْدِي سَمْعٍ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ ۖ إِذْ يَقُولُ الظَّالِمُونَ إِنَّا تَبِعُونَ إِلَّا أَرْجُلًا مَسْحُورًا ﴿٢٩٤﴾ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٢٩٥﴾ وَقَالُوا ءَإِذَا كُنَّا عِظْمًا وَّرَفْنًا ءَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٢٩٦﴾

﴿إِلَّا نُفُورًا﴾

﴿save aversion.﴾ aversion towards the truth; they go further away from it.

﴿قُلْ لَوْ كَانَ مَعَهُ ءَالِهَةٌ كَمَا يَقُولُونَ إِذَا لَا بُغَىٰ إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ۚ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا﴾

﴿42. Say: "If there had been other gods along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne.﴾

﴿43. Glorified and Exalted is He high above what they say!﴾

Allāh says: 'Say, O Muḥammad, to these idolators who claim that Allāh has a partner among His creation, and who worship others besides Him that they may bring them nearer to Him: if

﴿41. And surely, We have explained in this Qur'ān that they may take heed, but it increases them in naught save aversion.﴾

Allāh says:

﴿وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ﴾

﴿And surely, We have explained in this Qur'ān meaning, 'We have explained Our warnings so that they may remember the proof, evidence and exhortations contained therein, and be prevented from Shirk, wrongdoing and scandal.'﴾

﴿وَمَا يَزِيدُهُمْ﴾

﴿but it increases them in naught﴾ the wrongdoers among them

the matter is as you say, and there is another god besides Him whom you worship in order to draw closer to Him and so that he will intercede for you with Him, then those whom you worship would themselves worship Him and seek means to draw closer to Him. So worship Him alone, just as those on whom you call besides Him worship Him. You have no need of a deity to be an intermediary between you and Him, for He does not like or accept that, rather He hates it and rejects it, and has forbidden that through all of His Messengers and Prophets.' Then He glorifies and sanctifies Himself far above all that, and says:

﴿سُبْحَنَهُ وَتَعَالَى عَمَّا يَقُولُونَ﴾

﴿Glorified and Exalted is He high above what they say!﴾

meaning these idolators who transgress and do wrong when they claim that there are other gods besides Him.

﴿عُلُوًّا كَبِيرًا﴾

﴿high above﴾ means, far above. He is Allāh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him.

﴿تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُمْ كَانُوا حَلِيمًا غَفُورًا﴾

﴿44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.﴾

### Everything glorifies Allāh

Allah says: the seven heavens and the earth and all that is therein, meaning the creatures that dwell therein, sanctify Him, exalt Him, venerate Him, glorify Him and magnify Him far above what these idolators say, and they bear witness that He is One in His Lordship and Divinity.

In everything there is a sign of Allāh indicating that He is One.

As Allāh says:

﴿تَكَادُ السَّمَوَاتُ يَفْطَرْنَ مِنْهُ وَتَشَقُّ الْأَرْضُ وَنَحَرُ لِبَالٍ هَذَا﴾ ٩٠ ﴿أَنْ دَعَا لِلرَّحْمَنِ وَلَكَا﴾ ٩١ ﴿

﴿Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, That they ascribe child to the Most Beneficent﴾ (19:90-91).

﴿وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ﴾

﴿and there is not a thing but glorifies His praise.﴾

there is no created being that does not celebrate the praises of Allāh.

﴿وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ﴾

﴿But you understand not their glorification.﴾

means, 'You do not understand them, O mankind, because it is not like your languages.' This applies to all creatures generally, animal, inanimate and botanical. This is the better known of the two opinions according to the most reliable of two opinions. It was reported in *Ṣaḥīḥ Al-Bukhārī* that Ibn Mas'ūd said: "We used to hear the *Tasbīḥ* of the food as it was being eaten."<sup>[1]</sup>

Imām Aḥmad recorded that [Mu'adh bin Anas said that] the Messenger of Allāh ﷺ came upon some people who were sitting on their mounts and talking to one another. He said to them:

﴿ارْكَبُوهَا سَالِمَةً وَدَعُوهَا سَالِمَةً، وَلَا تَتَّخِذُوهَا كَرَاسِيٍّ لِأَحَادِيثِكُمْ فِي الطُّرُقِ وَالْأَسْوَاقِ، فَرَبٌّ مَرْكُوبَةٌ خَيْرٌ مِنْ رَاكِبِيهَا، وَأَكْثَرُ ذِكْرًا لِلَّهِ مِنْهُ﴾

﴿Ride them safely then leave them safely. Do not use them as chairs for you to have conversations in the streets and marketplaces, because the one that is ridden may be better than the one who rides it, and may remember Allāh more than he does.﴾<sup>[2]</sup>

An-Nasā'ī recorded in his *Sunan* that 'Abdullāh bin 'Amr said: "The Messenger of Allāh ﷺ forbade us from killing

<sup>[1]</sup> *Faṭḥ Al-Bārī* 6:679.

<sup>[2]</sup> Aḥmad 3:439

frogs.”<sup>[1]</sup>

﴿إِنَّهُمْ كَانُوا حَلِيمًا غَفُورًا﴾

﴿Truly, He is Ever Forbearing, Oft-Forgiving.﴾

means, He does not hasten to punish those who disobey Him, rather He gives them time and waits, then if they persist in their stubborn *Kufr*, He seizes them with a punishment of the All-Mighty, All-Capable. It was recorded in the Two *Ṣaḥīḥs* that:

«إِنَّ اللَّهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

«Allāh will let the wrongdoer carry on until, when He does seize him, He will never let him go.»<sup>[2]</sup>

Then the Messenger of Allāh ﷺ recited:

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ﴾

﴿Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong.﴾ [11:02]

Allāh says:

﴿وَكَايْنٍ مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ﴾

﴿And many a township did I give respite while it was given to wrongdoing.﴾ [22:45] until the end of two *Āyāt*.

﴿فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ﴾

﴿And many a township did We destroy while they were given to wrongdoing.﴾ [22:48]

Whoever gives up his disbelief and disobedience, and turns back to Allāh in repentance, Allāh will accept his repentance, as He says:

﴿وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ﴾

﴿And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness﴾ [4:110]

Here, Allāh says:

<sup>[1]</sup> An-Nasā'ī, 7:210. The author mentioned an unauthentic narration that says, "Their croaking is *Tasbīḥ*."

<sup>[2]</sup> *Faṭḥ Al-Bāri* 8:205, Muslim 4:1997.

﴿إِنَّهُمْ كَانُوا حَلِيمًا غَفُورًا﴾

﴿Truly, He is Ever Forbearing, Oft-Forgiving.﴾ At the end of Sūrah *Fāṭir*, He says:

﴿إِنَّ اللَّهَ يُمِصُّ السَّمَوَاتِ وَالْأَرْضَ أَن تَزُولَا وَلَئِن زَالَا إِذِ انمَسَكْتُمَا مِن بَدُونٍ إِنَّهُمْ كَانُوا حَلِيمًا غَفُورًا﴾

﴿Verily, Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving...﴾ until His saying:

﴿وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ﴾

﴿And if Allāh were to punish men﴾ (35:41-45)

﴿وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا﴾ ﴿٥٥﴾ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذُكِّرْتُمْ بَكَتْ فِي الْقُرْآنِ وَحْدَهُمْ وَلَوْ عَلَى أَنْذَرْتُمْهُمْ نُنُورًا﴾ ﴿٥٦﴾

45. And when you recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil.

46. And We have put Akinnah over their hearts, lest they should understand it, and in their ears deafness. And when you make mention of your Lord Alone in the Qur'ān, they turn on their backs, fleeing in extreme dislike.

### The Veil over the Hearts of the Idolators

Allāh says to His Messenger Muḥammad ﷺ: 'When you recite Qur'ān to these idolators, We put an invisible veil between you and them.' Qatādah and Ibn Zayd said, "It is coverings over their hearts,"<sup>[1]</sup> as Allāh says:

﴿وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا نَدْعُونَ إِلَيْهِ فِي آذَانِنَا وَقَدْ مِّن بَيْنِنَا وَبَيْنِكَ حِجَابٌ﴾

﴿And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen﴾

<sup>[1]</sup> Aṭ-Ṭabari 17:457.